



## IMPORTANT MEETING—MR. SMITH OF BRIEN.

A most numerous and influential meeting of gentlemen was held Oct. 13, at Mr. Webb's, 176, Great Brunswick street, for the purpose of pronouncing a feeling in accordance with the recommendation of the jury in the case of Mr. Wm. Smith O'Brien.

Shortly after one o'clock, the chair was taken by Wm. SHARON CRAWFORD, Esq., M. P.

Amongst those present we observed the Hon. Cecil Lawless, F. Scully, M. P.; Ald. O'Brien, M. P.; Dr. Nutall, Dr. Corbett, Very Rev. Dr. Spratt, Rev. Mr. Close, James Haughton, Charles Hutton, Wm. Moss, M. D., A. J. Miley, barrister, Wm. Woodroffe, barrister, Rev. Mr. Flury, Francis Conyn, J. P., Bowen Thompson, Alderman Tuggegar, J. Fortune, T. C., Dr. Carolan, T. C., J. T. Rowland, solicitor, C. S. Ralph, Thomas Reynolds, city marshal, Dr. Sullivan, Mathew White, Wm. James Fitzpatrick, G. Gilchrist, T. C., Wm. Longfield, Dr. James O'Shaughnessy, T. C., Wm. and other most respectable gentlemen whose names we could not ascertain.

The Chairman said—Gentlemen, in taking the chair, I would like to represent to you the great responsibility of your proceedings on this occasion. A rash word—a rash expression, may do infinite damage [hear! hear!]; and I hope every gentleman here will abstain from any allusion whatever of a political nature, and confine himself solely to the object for which this meeting is held—namely, that of considering the best means of supporting the recommendation to mercy which was tendered by the jury in the case of Mr. Smith O'Brien [hear! hear!]. I shall now be happy to hear any proposition from any of those gentlemen who were the originators of the meeting [hear!].

Mr. James Haughton explained the object of the meeting. He said that at a preliminary meeting held on the previous day by a few friends, who felt anxious upon the subject which called them together upon that occasion, it was agreed that a public notification should be given of the object which they desired to promote, and an advertisement to that effect was accordingly put in the papers of that morning. They also drafted a memorial to the Lord Lieutenant, which they endeavored to make as short and as little liable to objection as possible; and now it was for the meeting to decide whether it was a suitable address, or whether one of a different character should be prepared. Mr. Haughton read the address which was as follows:

\* To His Excellency Earl of Clarendon, Lord Lieutenant and Governor of Ireland.

May it please your Excellency—We, the undersigned, consisting principally of inhabitants of Dublin and its vicinity, address your Excellency as the representative in Ireland of Her Most Gracious Majesty the Queen. We fully concur in the recommendation of the jury by whom William Smith O'Brien has been found guilty, and we humbly and earnestly entreat the exercise of Her Majesty's gracious prerogative of mercy in his favor.

Wm. SHARON CRAWFORD, Chairman.

Lord Clarendon begs to second the recommendation of the jury in favor of mercy to Mr. Smith O'Brien.

Mr. Rowland (solicitor) suggested that the address should commence with the words, 'nobility, gentry, and inhabitants of Dublin,' and observed that he felt great pleasure in being able to say that there was a strong hope that if they approved of an address of that short description—in fact, he had a hope, amounting almost to a promise, that if such an address were adopted, a vast number of Roman Catholic dignitaries who were at present in Dublin, with the Earl of Fingal, would co-operate with them in the object they had in view [hear!]. Dr. Murray had promised to co-operate with them, and so also had Dr. Cantwell, who said he would interest himself in obtaining Earl Fingal's signature [hear!].

Dr. Nutall proposed that a deputation consisting of the following gentlemen, should at once proceed to the Castle, to wait upon his Excellency, as suggested by Mr. Lawless, &c. :—The Chairman, the Hon. Cecil Lawless, F. Scully, M. P., Francis Scully, M. P., Alderman O'Brien, M. P., the Right Hon. the Lord Mayor, James Haughton, Esq., and the Very Rev. Dr. Spratt.

Mr. Sherman Crawford stated the result of their interview with his Excellency.—He said—We were detained a considerable time in consequence of the Lord Lieutenant being out; but as soon as he returned, we sent up the memorial which was adopted here-to-day, and he immediately received us. I explained to him the reason why we came so promptly—that our apparent urgency arose from a report which had been stated at the meeting, to the effect that a warrant had been issued for the execution of Mr. O'Brien—that for that reason, the deputation which waited upon his Excellency was appointed for the purpose of enquiring—first, whether there was any truth in that report; and secondly, whether his Excellency would be pleased to receive a deputation at a future day to present that memorial, after it had received more signatures? His Excellency, in reply, said—first, he had no hesitation in stating, that the report of any warrant having been sent down to Clonmel was utterly false and unfounded; and secondly, that he should be ready to receive a deputation to present the memorial when he was informed that it had obtained signatures to the extent which the promoters of it desired.

Lord Mayor—His Excellency said he was happy to say, that the report was false.

It should be observed that no sooner was the memorial adopted, than several drafts of it were struck off and sent to all parts of the city for signatures; and by the time the business of the meeting had concluded, the names of hundreds of our most respectable citizens were affixed to the address. Dublin Freeman.

SLAVEHOLDING PERFY—DOWN WITH THE UNION.

A Maine correspondent of the Chronotype communicates the following shameful fact:

Under my own personal knowledge, a case of this kind has lately occurred, exhibiting a double portion of falsehood and injustice.

The scoundrel Wakulla, of Castine, one of her crew being a colored man, arrived last July at St. Mary's, Georgia. Knowing the laws relative to negroes, the captain made inquiries, and was informed by the authorities that he would be unmolested. He proceeded to the mills some distance up the river, loaded, and when returning, to his astonishment, an officer came on board his vessel, and arrested him upon a charge of violating the law. He was fined one hundred dollars, which he was compelled to pay before being released.

Another vessel from the eastward, with six colored men among her crew, was there at the same time—the captain was deceived in the same manner, and obliged to pay six hundred dollars. It was said that a Town House or some similar building was to be erected at the place, and the authorities, desiring to tax their own people as little as possible, adopted this method of defrauding the ex-

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## NON-RESISTANCE ANNIVERSARY.

We beg leave to suggest to our friends at Hopkinton, the expediency of holding the annual meeting of the New England Non-Resistance Society in this city, at the time of the National Anti-Slavery Bazaar, Christmas week. Our country friends will thus have an opportunity to attend both, and by that time our estimable coadjutor, Henry C. Wright, will have returned from his Western mission, and his presence is almost indispensable on an interesting and important occasion. Ought we not to have a two days' meeting instead of one? Let the believers in the sublime doctrine indicated by the Society resolve so to arrange their business in advance, as to be able to give their personal attendance. After the whirlwind and earthquake of the late political excitement, it will be refreshing for those, who have ceased to promise allegiance to the will of man, whose kingdom is not of this world, whose object of love and veneration is the Prince of Peace, not Zachary Taylor, or Lewis Cass, or Martin Van Buren, to see and commune with each other. It will be a favorable period to reiterate those testimonies, which, though little heeded at present, are destined at last to prevail, to the overthrow of all vindictive governments, and the re-orientation of a hostile world. The Non-Resistance principle is yet as a grain of mustard seed just beginning to germinate, but its growth is sure, and its vitality unquenchable.

## SLAVERY AT WAR WITH THE INTERESTS OF THE FREE LABORING CLASSES.

WARRINGTON, (Eng) 10th mo. 14, 1848.

RESPECTED FRIEND, W. LLOYD GARRISON:

I have long believed that, although the abolition cause is steadily progressing, the era of freedom to the slave appears to be still too distant, especially as relates to those in the United States; and having often reflected upon the difficulty, and endeavored to trace the means for overcoming it to some more substantial source than has yet been tried, I have considered that, to bring the question to a settlement by the moral force of public opinion, a power must ultimately yield, it must be shown to the Commercial and Working Classes of America, not only that slavery is unjust, and inconsistent with the Christian Dispensation, but also how their own private interest is really injured by slavery. Only prove to those powerful classes, that their private interest is so affected, and the days of slavery will soon be numbered.

By examining into the object of slavery, we shall find that its true source is to sharpen the wages of labor, or to obtain the most work for the lowest cost, however dishonest the means for accomplishing it. The means for overcoming it to some more substantial source than has yet been tried, I have considered that, to bring the question to a settlement by the moral force of public opinion, a power must ultimately yield, it must be shown to the Commercial and Working Classes of America, not only that slavery is unjust, and inconsistent with the Christian Dispensation, but also how their own private interest is really injured by slavery. Only prove to those powerful classes, that their private interest is so affected, and the days of slavery will soon be numbered.

Henry went on to show how incompatible are the principles of Justice, and the immutable and unchanging nature of the Divine Mind, with those deeds of blood and violence; urging the conclusion, that it was more philosophical, more exalting and honorable to the character of God, to attribute those statements to the fallibility of man, rather than to the injustice and changeability of the Deity; and that those who contended that these acts, an atrocious and cruel, were authorized by Him, were the persons who were really casting odium and dishonor upon the Divine character; and not those who vindicated his nature by saying that those writers were mistaken or misled. 'Let God be true, though I be a liar!' The principles of Justice and Truth never change. The relations of God to man, and man to God, are the same to day and forever. What is vile and wicked now, could never, in the nature of things, have been just and righteous. Were it not so, we could have no firm foothold in all the broad universe to stand on—no assurance of the indestructibility of Truth, or confidence in the impenitability of God, and the onward and upward destiny of man.

Dwelling thus at considerable length upon the points at issue, and quoting numerous instances of violence, falsehood and treachery, which claim to have been done at the command of God, a very zealous Seeder, trembling with excitement and alarm, was brought to his feet with his charges of infidelity, profanity, and blasphemy; and demanded of the speaker how 'he dared to arraign the Most High God before an earthly tribunal; that the things written in the Sacred Writings were true and right, and were written by holy men of old, who feared God and kept his commandments,' &c. &c. &c. and that he had been shocked and amazed at the presumption and profanity he had heard, and had been on the point of leaving the hall more than ten times; but he felt it his duty to protest against such wickedness; but if he heard any more such profanity, he would have to leave.' Henry C. Wright, with his usual calmness and serenity, inquired of him in what way he had been profane. He said it was not necessary to state; that the audience could judge for themselves; but Henry urged him to speak; and he commenced to tell, and stammered and hesitated—and, finally, said 'he did not wish to repeat what the speaker had said, for then he would himself be profaning.' This created no little laughter at his expense; and though he continued at intervals to rally, and urge his objections, it was evident that the sympathies of a majority of the audience were against him; and Henry continued a train of the most convincing arguments and illustrations, besides warding off sundry small shots which the Seeder and others continued to fire; but the impression made on the assembly will not soon be eradicated, but will excite to inquiry and investigation; without which, Truth can never be elicited.

It is sad to see how people are 'bewitched with the sorcery of a false religion.' I was conversing this evening with A. W. T., a prominent Orthodox Friend, (whom Henry will remember,) who said he thought H. C. W. a very good man, and that he loved him like a brother; but at the same time he was exceedingly sorry that he took such a position in regard to the Bible, for Jesus himself had referred to that Book as being divinely inspired, and to David as a holy and righteous man, which Henry had denied,' &c. After half an hour's discussion, and when pressed for an answer to some conclusions, he refused to reply; but remarked that 'H. C. W. had been called an infidel, and thought justly so, for he could not consider him exempt from the charge.' As Mr. P. offred an opportunity for any one to reply, I arose, and briefly stated, that as the 'religion of the country generally' was that which was called in question, I, being an Englishman, did not hold myself responsible for it, and should leave it to be defended by American clergymen, if it could be defended. I merely wished to furnish Miss Stone with a little information—remarking that it seemed strange that I, a comparative stranger, should know of more churches where equality existed between the white and the colored man, than she. She states she only knows of one. I wish to tell her at least of two more, of which I have had charge. I described them—one in N. H., the other in Harvard Place, Washington street, Boston, where, in the latter, a colored brother is the Treasurer of the church, and where my last admission to membership was by baptism, by immersion, in South Boston, a white man and a colored female at the same time. That I referred to these especially, as I had had charge of them; that I would never presume over a church where such a spirit of equality did not exist; and related a recent occurrence in my present charge in this place, satiating my mind of the existence of the same Christian spirit. I stated that I knew of some hundreds of Wesleyan, Free-Will Baptist, and other churches, where the same equality existed; and I thought Miss Stone rather unfortunate, in not knowing of more than one.

The Rev. Mr. Maynard, Unitarian minister, immediately rose, and asked Mr. Pillsbury—'If, when they met with such churches as these, presided over by such ministers, that were true to the cause of anti-slavery, moral reform, &c., would they advise the people to 'come-out' from them, and forsake such ministers?' Mr. Pillsbury's reply was—'I would say to the people, stamp away from the whole of them, as fast as you can.' Thus proving that Mr. Nickerson saw clearly when he perceived that P. had 'a bitter and malignant spirit against all religion, the true as well as the false.' Now, sir, I earnestly desire to know if the American Anti-Slavery Society will endorse these sentiments? Is it the object of the Society to send out lecturers to those ministers and religion, 'the true as well as the false?' I wish to know it, in the name of many of my countrymen, whom Mr. P. states contribute largely to your funds.

## FIFTEENTH NATIONAL ANTI-SLAVERY BAZAAR.

A LETTER FROM A CLERGYMAN ON CAPE COD.

NORTH DEDSBURG, MASS., Oct. 19, '48.

DEAR GARRISON:—I must write a hurried line to thee, about the meeting of Henry C. Wright, held here last evening. His positions, though bold and startling to many minds, were, nevertheless, based on the true philosophy. They were these: That war is now, always was, and always will be, opposed to the nature of God, to the Christian Religion, the Brotherhood of Man, and to the best interests of mankind; and in assuming this ground, it was necessary to refer to the Jewish wars and murders recorded in the Old Testament, and by disclaiming that they were ever approved or authorized by the Deity,—being contrary to the attributes of Justice, Goodness and Truth,—either the Deity is changeable and capricious, or the writers who attribute those terrible deeds of treachery and blood to him, were mistaken. In order to vindicate the Divine character from such horrible injustice and cruelty, we are forced to the latter conclusion. Those who assume the ground that war was right, but wrong now, must admit the conclusion that God is changeable, and that what is injustice and wickedness now, was justice and goodness then; thus blinding and bewildering themselves with contradictions and absurdities, and confusing their minds with the most revolting conceptions of God and his attributes. Instead of viewing him as the Universal Parent of Mankind, whose attributes are Goodness, Love, Justice and Benevolence, they see him clothed in thunder,—riding on the whirlwind, sending forth his commands for his children to go forth to battle, to kill, slay, and destroy one another, and to leave them waiting in agony on the blood-stained plain. And they find ample grounds for so regarding him, if they take the Bible as infallibly truthful, when it attributes to him the deeds of blood and treachery therein recorded. Love such a being, they cannot. They must ever fear him, and fear casts out love, as truly as 'love casts out fear.'

Henry went on to show how incompatible are the principles of Justice, and the immutable and unchanging nature of the Divine Mind, with those deeds of blood and violence; urging the conclusion, that it was more philosophical, more exalting and honorable to the character of God, to attribute those statements to the fallibility of man, rather than to the injustice and changeability of the Deity; and that those who contended that these acts, an atrocious and cruel, were authorized by Him, were the persons who were really casting odium and dishonor upon the Divine character; and not those who vindicated his nature by saying that those writers were mistaken or misled. 'Let God be true, though I be a liar!' The principles of Justice and Truth never change. The relations of God to man, and man to God, are the same to day and forever. What is vile and wicked now, could never, in the nature of things, have been just and righteous. Were it not so, we could have no firm foothold in all the broad universe to stand on—no assurance of the indestructibility of Truth, or confidence in the impenitability of God, and the onward and upward destiny of man.

Mr. Nickerson says, in concluding his letter, with reference to Mr. Pillsbury,—'It really appears to me that P. has a bold and malignant spirit against all religion, the true as well as the false.' This is a most painful thing for me to realize; and hosts of my countrymen, who support your Society, are still as deceived as I was; unless the Society disowns, through its committee, sentiments put forth by its accredited and paid agents, which it cannot well do, and still continue them as agents. For I apprehend that the organized Societies are responsible for their agents' expressed opinions—that they can no more shift off organic to individual responsibility, than individuals can shift off personal accountability to an organic mass.

Mr. Nickerson says, in concluding his letter, with reference to Mr. Pillsbury,—'It really appears to me that P. has a bold and malignant spirit against all religion, the true as well as the false; and against all religion, the true as well as the false.' This is a most painful thing for me to realize; and hosts of my countrymen, who support your Society, are still as deceived as I was; unless the Society disowns, through its committee, sentiments put forth by its accredited and paid agents, which it cannot well do, and still continue them as agents. For I apprehend that the organized Societies are responsible for their agents' expressed opinions—that they can no more shift off organic to individual responsibility, than individuals can shift off personal accountability to an organic mass.

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## POETRY.

From the National A. S. Standard.  
TO JOHN G. PALFREY.  
BY JAMES RUSSELL LOWELL.

I.

There are, who triumph in a losing cause,  
Who can put or defeat, as 'twere a wreath  
Unswerving in the adverse popular breath,  
Safe from the blasting demagogue's applause;  
'Tis they who stand for Freedom and God's laws:  
And so stands Palfrey now, as Marvell stood,  
Loyal to Truth dethroned, nor could be woed  
To trust the playful tiger's velvet paws;—  
And if the second Charles brought in decay  
Of ancient virtue, if it well might wring  
Souls that had broadened 'neath a nobler day,  
To see a less, marketable king  
Fearfully watering with his realm's best blood  
Cromwell's quenched thunderbolts, that erst had  
flamed,  
Scaring through all their depths of courtesy mud,  
Europe's crowned bloodsuckers;—how more  
shamed  
Ought we to be, who see Corruption's flood  
Still rise o'er last year's mark to mire away  
Our bravo idol's feet of treacherous clay!

II.

O, utter degradation! Freedom turned  
Slavery's vile bawd, to ezen and betray  
The old lecher's clutch a madam prey,  
If so a loathsome pander's fee be earned!  
And we are silent, we who daily tread  
A soil sublime, at least with heroes' graves;—  
Beckon no more, shades of the noble dead!  
Dumb, like Heaven-touched lips of winds and  
waves!  
Or hope to rouse some Coptic dallyard, hid  
Ago ago, wrapt stiffly, fold on fold,  
With cermets close, to wither in the cold,  
Forever hushed, and sunless pyramid!

III.

Beauty and Truth, and all that these contain,  
Drop not like ripened fruit about our feet;  
We climb to them through years of sweat and pain;  
Without long struggle, none did e'er attain  
The downward look from Quiet's blissful seat:  
Though present loss may be the hero's part,  
Yet none can rob him of the victor heart  
Whereby the broad-realmed future is subdued,

## MISCELLANEOUS.

From the Herkimer (N. Y.) Freeman.  
ADIN FALLOU.

Seldom have we listened, either here or elsewhere, to words of truer wisdom, of deeper and vaster importance to the substantial well-being of our race, or evincing, to us, a clearer perception and deeper love of the truth for its own sake, than the words spoken at Alexander's Hall, on Wednesday last, by this eminent friend and brother of humanity. They were "like apples of gold in plates of silver," and would have been any good in the world; but it is said, that he said it—*that* he said it—*at Little Falls*, in the midst of Thirty-five Hundred population, the centre of the commercial and manufacturing business and professional talent of the county, not one person in a hundred can be induced to go and hear Adin Ballou, though he has travelled three hundred miles to speak to them! "Tell it not in Gath," publish it not in the streets of Boston; lest the people of the Bay State should think we are a queer sort of folks out here in the valley of the Mohawk.

Mr. Ballou's theme was that of Christian Non-Resistance, or the duty and advantage of doing good to all men, even our most malignant enemies, and forbearing to return injury for injury, either by word or deed, to any son or daughter of the vast family of Man. That this was the doctrine taught by Christ and his disciples, is most manifest; that it cuts up by the roots the manifold crimes of War, Slavery, and the Rum trade, with an immovable brood of lesser evils, is easily and fully demonstrable; but that its literal and universal practice is possible, is almost universally reviled and denied. What then? is it therefore untrue and impracticable? Well, we wish every priest and layman within a circuit of ten miles could have been gently constrained to come in and hear the argument of Adin Ballou on Wednesday evening. They were all invited, but few appeared. Barely a single preacher was there at all, and but a handful of religious professors. Where were the numerous clergy of our village and their thousand weekly hearers? They could turn out by scores and hundreds on Saturday, to hear a Kentucky slaveholder shout the praises of a hoary old master and murderer by wholesale; why could they not have come out on Wednesday to hear the peaceful and life-giving words of the Man of Nazareth explained and illustrated by one of the clearest headed and most amiable men in the land?

From the Philadelphia Daily Republic.  
A BRILLIANT SCENE—TEMPERANCE  
AMONG THE COLORED PEOPLE IN  
PHILADELPHIA.

Mr. EDITOR:—On Thursday evening, I had the pleasure of attending a public meeting of Phoenix and Garnet Unions of Daughters of Temperance, and others at the Wesley Methodist Church, in Lombard street, and I must say, that it was one of the most brilliant and interesting scenes which I ever beheld. This society is composed of colored women, and was accompanied by several other Unions belonging to this city; amounting in all to some two hundred in full regalia. Beside these, there were many cold water girls, dressed in white. The meeting was called to listen to an address from Henry Highland Garnet, the apostle of *Liberty* and *Temperance*, who for an hour and a half portrayed the terrible evils of alcohol, and labored to allure the drunkard to the paths of soberness and peace. This address was listened to with profound attention, which was only interrupted by hearty plaudits. The speaker concluded his remarks by repeating the popular lines, "Go on, go on," which were sung by the whole audience. Dr. M. R. Delany made a brief and able speech, and was received by the audience with approbation.

The Rev. Stephen Smith, the faithful minister and distinguished colored capitalist, next took the stand, and presented the claims of the "North Star," of which Dr. Delany and Fr. Frederick Douglass are editors, and a contribution was taken up on the spot for the benefit of the paper; the amount received I did not learn. The meeting was closed by a soul-stirring speech from Rev. Amos G. Birnau, of New Haven, Connecticut, who formed the first Total Abstinence Society among the colored people in the United States. The meeting was most instructive and delightful, and every person seemed to be gratified. I learned from Mr. Garnet's remarks that there are *fourteen* Unions among the colored women in Pennsylvania. In this city, there are five Unions, viz: the Garnet, formed Sept. 27, 1847; the Phoenix, Golden Rule, Temperance, and the Covenants; embracing over 600 members. There are also the following Unions in the State, connected with those already mentioned:—the Garrison; Columbia; Bins, Carlisle; Douglass, Hibernia; Driver, Lancaster; Remond, Lewistown; E. Roberts, Reading; Navyard, Bellfonte; Liberty, Pittsburgh; Piety, Hollidaysburg. This is not all; there is a host of "Sons of Temperance" and Teetotalers who are continually waging war against the great destroyer. The Daughters of Temperance number throughout the State about 1500.

Truly, Mr. Editor, the people of color are doing good service in this great reformation. In their early efforts they were compelled to hew their way through mountains of opposition. Dr. J. J. G. Birnau, Samuel Van Brackle, Rev. C. W. Gardner, and the lamented Harris, were the pioneers in the work, and went into the hedges, and the highways, and compelled the poor, receding, and neglected inebriate to look up, and live. They were scoffed, assaulted, and mugged; and in some instances, their property was burnt, and otherwise destroyed. . . . but they, the faithful and fearless, continued to labor, and great have been the results. They were sustained also, by those friends of man, Wm. J. Mullin and Mr. Harned. It was through their instrumentality, that the intelligent and benevolent ladies, who compose the Daughters of Temperance, were enlisted in their noble undertaking. Dr. Birnau has thrown his whole soul into the work, and his labors have been second to none, although many have labored long and well—and such will be the decision of posterity, if this generation should fail to appreciate him. The ladies who have been foremost in this laudable enterprise, I am informed are—Miss Elizabeth Roberts, Mrs. James Newman, Mrs. Eliza A. Bias, Miss Mary E. Purnell, Mrs. Jane Black, Mrs. Bundy, Mrs. Stephen Smith, Miss S. Richards, Mrs. Simon, and Mrs. Susan Richardson, of New York, and Mrs. Samuel Nicholas.

Mr. Editor, I have taken the liberty to lay these facts before the public, through your columns, believing that they will be interesting to every well-wisher of the human race.

## W.H. WHOLESALE EXTERMINATION.

It was stated recently, by the Rev. Mr. Chingay, in a public meeting at Montreal, that he had a list of fifteen families, once among the wealthiest of Montreal, who have all been destroyed by intemperance. Their aggregate fortunes, a few years ago, amounted to eight hundred thousand dollars. Now they have disappeared, entirely, root and branch, solely through the influence of intoxicating liquors.

Advices from Cape Haythen, to the 7th inst., report that President Solique was lying dangerously sick. He is reported to have been poisoned, and nearly lost his speech. The island was in a quiet state.

*Loss of the Carron, of Bangor, and Ten Tons*—This vessel, Capt. Cole, sailed from Falmouth on the 9th of September, for this port, with nine officers and seamen, and thirteen passengers, and a cargo of sperm oil and wine. During a heavy gale on the 23d, in lat. 36.40, long. 56.30, she capsized, when one seaman and nine passengers, (three of whom were females) were drowned.

*Unequalled*—On Friday, twenty miles were trotted by Trustee, or the Union (Long Island) Course, in fifty-nine minutes thirty-six seconds—done in harness, without a touch of the whip; and is the greatest feat ever accomplished by horse-flesh.

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*Terms*—For treatment and board, from \$5.50 to \$8.50 per week, payable weekly—washing extra. A patient in bed, or in a chair, the charge of his complaint, occupies a room alone, \$1.00 per week; two, \$2.00 per week. Patients requiring extra attention, five in their room, (except for swelling purposes,) will furnish their own nurses and fuel, or pay an extra price.

*Dr. Gillett died at Hallowell, the 19th inst., at about 80 years of age. He settled in Hallowell over 50 years ago, and has resided there ever since.*

*Rev. Samuel Gay, of Hubbardston, Mass., suddenly expired in his bed, while harvesting on the 17th ult., in a fit of apoplexy.*

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